

ZION'S HERALD AND WESLEYAN JOURNAL.

Published by the Boston Wesleyan Association, for the New England Annual Conferences of the Methodist Episcopal Church.

Vol. XXII. { REV. A. STEVENS, EDITOR.
FRANKLIN RAND, AGENT.

BOSTON AND PORTLAND, WEDNESDAY, JULY 16, 1851.

TERMS, \$1.50, STRICTLY IN ADVANCE. } No. 29.
OFFICE, No. 7 CORNHILL, BOSTON.

MISSIONARY CORRESPONDENCE.

AFRICA.—The Liberia Packet has brought us intelligence from our missionaries up to May 12th, 1851.

Rev. J. S. Payne says, the work in his district is somewhat hindered by the hostile movements of some of the surrounding tribes; but this hostility seems not to be so great as to cause the discontinuance of their schools, with which he seems to be encouraged.

Mrs. Wilkins gives an interesting account of the visits of members of the Mandingo tribe, and other Mohammedans, of which we shall give a further account in our August number of the Missionary Advocate. We have also the journal of this excellent woman from October 25th, 1850, to May 12th, 1851.

GERMANY.—Tracts.—Brother Jacoby says: "We are in need of funds. We have used all the money we had for our Tract Society, and have to stop printing. We wish," he says, "to remind our brethren in the West who have pledged their five dollars, to be sending them forward, that we may continue this great and useful enterprise."

Brother Jacoby asks if we do not believe a brother can be found who will give a few hundred dollars for this special cause, saying, "It is not only for the welfare of Germany, but also for America; for the emigrants have time enough to read and meditate on them on their long journeys, and with the help of God they will prove a blessing to many of them."

BEAUTIFUL EXAMPLES.—Within a few days the Treasurer of the Missionary Society was saying, he had received one dollar from a brother, who stepped into his office, saying, as he laid down the money—"From an old sailor." A letter also came to the Treasurer, containing one hundred dollars for the missionary cause, with a request that neither name nor place should be published. A third case a brother came into the office, with one hundred dollars for the missionary cause; he requested that his name should not be mentioned. Another, a friend to missions, at the Troy Conference, gave three hundred dollars, forbidding the mention of his name.

VALUABLE SLIP.—A friend, who ought to know, has written us concerning the Missionary Department in the Advocate of July, that it will bring to the Treasury one thousand dollars. So may it be, to the praise of the grace that hath opened wide the way of life to all mankind! Will our friends who read, call the attention of others to what proves such glad tidings to themselves?

MISSION OF THE M. E. CHURCH, SOUTH, IN CHINA.—A friend showed us a very pleasant letter, from Rev. Charles Taylor, of Feb. 27, 1851, in which Brother T. says:—

"We have frequent and very pleasant intercommunication with the missionaries of your Board at Fuh-Chau, and are glad to hear you intend to reinforce them. We hope we may soon have the same cheering tidings from our own Board."

"At present we have two missionaries with their families, one small chapel, two day-schools, containing twenty-five scholars each—total, fifty. The field for labor is highly encouraging. We need chiefly more faith and zeal, and more men. May the Lord of the harvest supply these wants, is a prayer in which I know you will heartily unite."

"SHE HATH DONE WHAT SHE COULD."—Rev. W. T. Harlow, P. E. Prov. Con., writes from Duxbury, June 25, 1851:—

"A little circumstance occurred, not long since, in one of the churches on Martha's Vineyard, which may be interesting to some of the readers of the Missionary Advocate. The church was small, and but little general interest was manifested in the work of the Lord, while sinners everywhere 'made void' his 'law.' By some this state of things was seen and deeply deplored. Still 'iniquity abounded, and the love of many waxed cold.' At length it was deemed expedient to hold a protracted meeting. But there was one sister who, being recently afflicted with lameness, could not attend. She had an anxious desire to make one of the little company, as they gathered from time to time to pray and labor for a deeper work of grace in their own hearts, and the salvation of sinners. But this she could not do. She could, however, do something for the Lord at home. And she resolved that the time which otherwise would have been spent in meeting should be sacredly devoted to praying for a revival of religion, and working with her needle for the cause of missions. This resolution was faithfully carried into practice. And for a series of days, at such times as God's people were met in the sanctuary, might be seen that pious woman, her heart lifted to God in prayer, cheerfully plying her needle at her missionary work. As the result, her own soul was blessed; her prayers, doubtless, answered in the conversion of sinners, (for many were converted;) and of the thirty-eight dollars which the little church forwarded to New York a few months ago, five dollars were the avails of her needle."

There are not many others who might imitate her example as well as not, and a good deal better than not? O that the church had more such members!"

A CHURCH IN CHINA.—The Sunday School in the Mulberry street Church, New York, have determined to give one-eighth of the sum necessary for "a place for the Lord, a habitation for the mighty God of Jacob," in China. Well, even so may it be! The Sunday School of John street at a late missionary effort, provoked the assembly to make an offering to the amount of \$500 for the same object. Come then, friends, you who would say among the heathen, "the Lord reigneth!" speak out, for in so doing you will put gladness in the hearts of our missionaries more than when men have plentiful harvests.

Rev. G. Lane. Dear Brother:—I have marked with painful regret that responses should be so slow and faint to the call for contributions for the above object. I have but little of this world's goods—depend for the support of a large family upon what I receive from appointments which are far from paying the largest salary—but the enclosed ten dollars are not given grudgingly.

A METHODIST PREACHER.

FU-CHAU, CHINA.—March 17, 1851. To Cor. Sec. Rev. and Dear Brother:—I find room in my envelope for a small note, and gladly write you a few lines. Mrs. May and myself continue well, and are much pleased with our work. The Lord is pleasantly opening our way, and blessing us as we go forward in the discharge of duty. The girls' school prospers well. My boys' school still does well. My street chapel has just been repaired, and now affords a comfortable little room for conversing with the

people. My country appointment gives me much encouragement. Yours affectionately,

R. S. MACLAY.

INCREASE OF MISSIONARY INTEREST.—MORE LABORERS WANTED.—This appears in the increase of subscribers to our Missionary Advocate, and the increase of Missionary Concerts of Prayer. We perceive that our Southern Baptist brethren are about to double the size of their missionary paper; and they are urging, and properly enough too, that every family in their communion should be furnished with a copy.

Our Presbyterian brethren, of the Old School, are advertising their subscribers to the "Foreign Missionary," which is printed in pamphlet form, that they intend hereafter to add one-third more matter to their issues. These indications of growing interest in the cause of missions, we hope to see followed up in the church with fervent supplications to her head that He would "send forth more laborers;" for in our department of "the field" there is a most pressing need of more—and such we notice is the fact in the Baptist, Presbyterian, and Dutch Reformed churches. These all at their late annual meetings have dwelt upon this particular feature in the present state of the times, and call the attention of the churches to the words of our Lord, "Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest."

THE KIND OF GARMENTS WANTED FOR THE MISSIONS.—A brother writes to the editor what kind of garments are wanted for the missions? We reply: Clothes for children and youth, (of both sexes,) from infancy to 12 and 14 years of age. And next, garments for women. Socks and stockings; quilts, blankets, and sheets. Goods in the piece are always acceptable, whether muslins (white or brown) or calicoes; as with these the girls in the mission schools can be taught to make their own clothes—a matter of some moment.

One of the Presiding Elders in Africa wrote us lately:—"I hope you will keep us, if possible, possessed of sufficient garments to keep the boys from entire nakedness. You can form an idea of what is necessary for thirty boys for one year, all of whom are in a state of improvement in civilization and Christianity. If possible, when you forward clothes for the boys, put in some pantaloons, or cloth for the purpose of making them." Our friends will bear in mind that we have several schools of native youth, of the various African tribes, under the care of our missionaries. The same is true of native Indian children in our missions in the States and Territories of our own happy land.

MISSION GOODS, valued at \$218, from the Vermont Conference Missionary Society, by Bishop James.

For the Herald and Journal.

A SOUTHERN TOUR.

INTRODUCTORY.

MY READER:—I keep a journal, as of course every man does who wishes a record of his noble daring, chivalrous deeds, perilous adventures, ponderous thoughts, valuable experience and extensive observation, to read to children's children, and pass down to oblivion. Yes, I keep a journal at present for my own individual and exclusive perusal; yet if you will not be too critical, and will not think, or if you think, will not say, I ought to have taken more pains with its composition, I will allow you occasionally to look over my shoulder while I read silently to myself. Should you become fatigued or disgusted with its prosiness or barrenness of incident, you can turn aside and allow me to read on undisturbed, so that I may be spared the annihilating embarrassment you otherwise might cause me. Authors, you know, are exceedingly sensitive. I will, however, hasten over much that might have been omitted, and better not be re-read.

If you please, I will first introduce you to my most estimable wife, as she lies in the invalid in the cabin of the Packet Brig Alabama, off Sandy Hook. She has been a tortured, but patient sufferer for months, and her physicians urgently recommended a sea voyage, and a milder climate than New England affords during the bleak winter months. We are indeed both invalids, long acquainted with disease, and its withering, hope-crushing influence. But she is now the invalid, and I am resuming the courage and responsibility of a hale young man.

OFF SANDY HOOK.

We are off; our sails are thrown aback, the small boat is approaching from the pilot boat, and our pilot is about to commit us to the storms and the billows of the limitless ocean, and return to that type of the old world's cities. The letters prepared for friends anxiously waiting to hear from us from this outmost verge of state dominion, are insured a safe delivery at the post office by the payment of a dime to "the boys." The time is paid, notwithstanding the suggestion it will buy a little grog—it may have been guilty of the crime before I owned it. From a gentle breeze the wind piped into

A FURIOUS GALE.

Eight hours out of New York, we were driving along raving, with a terrific northeaster, on a lee shore, and in the trough of the sea. The mercury in the barometer had fallen so low that the captain swore it could fall no lower; and as it lay down, down, down, through narrow defiles and deep mountain gorges, onward on either hand with a dense foliage and wild flowers of every hue—and I kept a sort of running time to the celestial melody of less than a thousand birds. Arriving at the depot some half an hour before the cars, I was accosted by a rather ancient limb of the law, who, on discovering my destination, taking me to be "one of the boys," commenced a long ramble on the depravity of the times, but especially of young gentlemen and ladies. He was quite systematic in his discourse; mingled in the didactic, the historical, and the hortatory; taking it for granted, however, in his peroration that most of us were on our way to some sort of perdition. The finale was as follows: "Now, young man, you did not ask my advice, and it has cost you nothing; act upon it or not, as you please." I will only add that I laughed most sonorously in my sleeve—especially since, if a certain exchange already arranged, should occur on the Sabbath following, my sage adviser might possibly peep over his spectacles and discover his mistake! Here the car created an episode.

I found old Wilbraham couched as securely as ever under its battlement of hills—the same heavens above, the same earth beneath, but all else how changed! I once was wont to meet a royal company of students there, but time and providence had scattered them to the ends of the world. One or two of them, like myself, had come back to stroll for an hour along paths, and through halls most classic and beloved. Here many a chrysalis has broken its shell and gone off with renewed powers of locomotion.

I listened to the examination of several cases, but was most particularly interested in those in Geology and Chemistry. With regard to the former I must say, the teacher and his class both deserve much credit, and will probably have it

border. After crossing the Stream we again for a little while encountered the chill atmosphere before experienced. The sky here a little after sunset presented a novel and interesting appearance. The clouds skirting the eastern horizon were detached and fleecy, and of a leaden hue, unlike any I had ever noticed. The sky itself amid which these clouds were floating was delightfully mellow, of a beautiful purple and orange. This appearance, the captain informs me, is peculiar to latitudes south of the Gulf Stream. Please remember that my authority for all statements for which I have not better authority, is our captain and first officer.

On the 8th day from New York, the cry of "land ho!" brought its accustomed cheer to cabin and forecabin. The land proved to be the Island Abaco, one of the Bahamas. We contended all day with a scant wind against a strong current, and just before dark were off

HOLE-IN-THE-WALL.

This has its name from a large opening in a narrow promontory, one or two hundred feet wide, and three or four miles long, extending into the sea. This opening, through which the water flows and the ocean may be distinctly seen, gives the "Wall" the appearance of a natural bridge. Its height is probably more than one hundred feet; its material is doubtless of coral formation. It is, on the whole, one of nature's curiosities, and if more accessible, would be frequented by the curious. Against all my figures you may write that Yankee Yankeeism, "I guess;" for as we were distant from four to eight miles, I could of course determine little with accuracy.

The British Government are to be commended for having at this point the most brilliant light I ever saw. Its "flash" (for it is a revolving light), is perfectly dazzling at a distance of several miles. Our sail across

THE BAHAMA BANKS

was most delightful—a pleasure trip. During two days we were sailing with light, fanning breezes, often in sight of one or another of the innumerable "keys" of the Bahama group. The bottom is of clear white coral formation—a beautiful marble ocean floor, sparsely overgrown with sponges. So brightly does the coral reflect the sunlight, that the water appears transparent, however deep.

On the second day on the Bahamas, we sailed over that portion called the Milky Way, from the milky appearance of the water. This "way" is said to be a bay about twenty miles long, making up into the Banks. The color of the water I am inclined to believe, is consequent upon the color of the bottom, and not as was suggested to be attributed to an infusion of animalcules. For want of my microscope at the time I could not possibly determine.

Just upon the edge of the Gulf Stream which we must again cross, we cast anchor in four and one half fathoms of water to wait a fair wind. Notwithstanding the depth of more than twenty-five feet, our anchor was distinctly visible as it lay on the coral bottom. The water on the Banks was perfectly smooth during our passage, and even while the Gulf beyond may be lashed into tempestuous billows, the waters of the Banks lie quiet and smooth. The mercury in the thermometer ranged about 80 deg. to 86 deg. Fahr., even towards the last of November. During one of these warm days at noon, I observed the decks and spars which were shaded by the sails, wet with heavy dew gathering into large drops. This was said to be an indication of southerly winds.

The morning brought with it a fair wind, and we were once more struggling with the rapid current of the Gulf Stream. I have often witnessed the

PHOSPHORESCENCE

of the ocean, but never saw such peculiar exhibitions of it as in the Stream. It did not appear as a sheet of liquid fire, as is often the case, but the waters were brilliantly decorated with luminous spots, varying in size from a pea to a hat crown. One luminous spot was oblong, perhaps eight inches by two or three. The appearance was as if bright coils of fire were hissing upon the surface, and again as if the stars had fallen down and were floating upon the waters.

If, my reader, you are pleased with an account of my shipwreck, H. BAYLIES.

Edgartown, Mass.

For the Herald and Journal.

WILBRAHAM ACADEMY.

Examination at Wilbraham.—Incident of Travel.—Remarks on New Geological Theories.—Exhibition.

MR. EDITOR:—The morning of the 24th of July, the tops of the green hills wrapped in clouds, and we were threatened with rain. Yet having made arrangements to that end, I was soon under way for Wilbraham—the place "Where dwell the sober dreamers, grave and wise, All pregnant with discoveries new and rare."

Sallying forth, armed with a stout umbrella, I made my way four miles in a half on foot. The clouds lay down, down, down, through narrow defiles and deep mountain gorges, onward on either hand with a dense foliage and wild flowers of every hue—and I kept a sort of running time to the celestial melody of less than a thousand birds. Arriving at the depot some half an hour before the cars, I was accosted by a rather ancient limb of the law, who, on discovering my destination, taking me to be "one of the boys," commenced a long ramble on the depravity of the times, but especially of young gentlemen and ladies. He was quite systematic in his discourse; mingled in the didactic, the historical, and the hortatory; taking it for granted, however, in his peroration that most of us were on our way to some sort of perdition. The finale was as follows: "Now, young man, you did not ask my advice, and it has cost you nothing; act upon it or not, as you please." I will only add that I laughed most sonorously in my sleeve—especially since, if a certain exchange already arranged, should occur on the Sabbath following, my sage adviser might possibly peep over his spectacles and discover his mistake! Here the car created an episode.

I found old Wilbraham couched as securely as ever under its battlement of hills—the same heavens above, the same earth beneath, but all else how changed! I once was wont to meet a royal company of students there, but time and providence had scattered them to the ends of the world. One or two of them, like myself, had come back to stroll for an hour along paths, and through halls most classic and beloved. Here many a chrysalis has broken its shell and gone off with renewed powers of locomotion.

I listened to the examination of several cases, but was most particularly interested in those in Geology and Chemistry. With regard to the former I must say, the teacher and his class both deserve much credit, and will probably have it

from those appointed to judge; yet I hope the learned gentleman will not charge me with an *ignoratio elenchii*, if I shall say I almost concluded that his author and himself

"Had drilled and bored The solid earth, and from the strata there Extracted registers by which they learned That He who made it and revealed its date To Moses, was mistaken in its age!"

I know this is the nineteenth century, even the latter half; an age of powerful augurs, and some wonderful auguries. Men both deep into things real, and soar marvelously up into things ideal. The limits of the "Record" no longer confine them, nor do the haggard forms and startling upshots of infidelity make them recoil. On they go with a telescope of human invention before their eyes, and a pickaxe and spade in their hands. They will soar and dig, and guess and conclude, and anon bring forth their *ipse dixit*, charging every one with a superstitious adherence to antiquity who cannot look through the same dilated pupils as themselves.

Of course, this remark has a general application in my view. I am aware that it is pleasing to the pride of human wisdom to pretend to account for all the phenomena of Nature. There is especially something romantic and attractive in going backward myriads and myriads of years, and tracing the growth of the earth from its first cooling process, around her bowels of liquid flame, through the solid granitic crust, and so on, through succeeding stratifications till we arrive at the terrestrial verge. How oft she has been peopled there is not telling. What huge grammivorous monsters once roamed at large over her desolate waste cannot be described. How long the continents were submerged in water while icebergs floated around, depositing on the highest peaks their boulder eggs, we may not say. But that such, and a hundred other things full as marvellous have occurred, looking at the signs! Go on, then, ye sages, for the world needs light. It would be very unscientific to suppose that the great Creator made the world with all its embowelled fires and various stratifications in a single day! What if another world should some day appear where now we know there is none existing? When shall we get into the "new earth" if we must wait for it to grow? But exit such.

The ladies' and gentlemen's exhibitions were highly creditable. It is to be hoped, however, that tragedies and certain kinds of the drama will be abandoned. Perhaps I am an old fogy, but I certainly think they will become an institution of such high literary character. Their design is no doubt to relieve the audience; but it is pandering to a corrupt taste.

Some of the essays produced by the young ladies would do honor to the heads of the titled and the famed. Among other things the following question was discussed, viz: "Does the salvation of one person depend upon the efforts of another?" The negative was most triumphant. Some of the juvenile orators went over their heads into politics. They portrayed the wickedness of slavery, the absurdity of the claim of statute law to superiority over the law of God, and, anon, boded the ears of dough-laces most soundly. Good. May such spirits be multiplied. Alack-a-day, my sheet is almost running over. I will therefore only add, that, judging from what was heard and seen at this anniversary, the days of prosperity and glory are but just beginning to dawn upon our beloved Wesleyan Academy. ALFRED J. RIDGEPOLE, July 2.

For the Herald and Journal.

THE ENLARGEMENT OF CHRISTENDOM.

DURING THE FIRST HALF OF THE NINETEENTH CENTURY.

Europe.—Of the three continents which belong to the Eastern Hemisphere, Europe is the most under the influence of Christianity. The population of Europe cannot be less than two hundred and fifty millions. Of these, if we estimate the number of Mohammedans in Turkey (in Europe) and Russia to be 6,250,000, that of the Jews to be 3,000,000, and that of the Pagans* to be 750,000, we shall have two hundred and forty millions who profess the Christian religion, under one denomination or another.

There has been no territorial enlargement of Christendom in Europe during the last fifty years, but a decided increase of the population, and of all the resources which constitute power and confer influence. The great Christian nations—England and Prussia (Protestant), France and Austria (Roman Catholic), and Russia (Greek)—have wonderfully advanced in civilization and strength during this period; whilst Turkey, the only Government not Christian, has remained stationary, if she has not retrograded. In most nations there has been a vast increase of population and material wealth; whilst in some, such as Spain, Portugal, and Italy—this advance has not been so manifest. Upon the whole, the Europe of 1850 was greatly superior in all that constitutes progress to Europe of 1800. And this advance is steady as well as marked. The steamboat, the railroad, and the electric telegraph, are great exponents of that progress, and among the many fruits of it.

Asia.—Russia possesses and governs the northern end of Asia, or Siberia, (as it is more frequently called), including more than a fourth part of that continent. And although heathenism and Mohammedism prevail greatly among the inhabitants, we apprehend that at least a nominal Christianity is gradually gaining ground, partly by immigration, partly by the natural increase of the Russian population in that vast, and for the most part, very inhospitable region. And whilst Russia has extended her sway over the northern end of Asia, England has possession of the southern end, with one hundred and twenty millions of inhabitants, among whom Christianity, under her shield, is making sensate progress, and Hindu forms of heathenism losing their hold upon the minds of the people, especially of the better educated classes.

And although England has not yet gained any territorial possessions on the Eastern coast of Asia, she has compelled China to open to her commerce and to the commerce of the world, five important ports, through which European civilization and Christianity will find an entrance into that great but almost unknown empire.

Africa.—Christendom begins also to include portions of Africa.

England has possession of the Cape of Good Hope, as the southern end of that continent is called. She is planting colonies along the northeastern coast, towards Mozambique Channel. As has happened elsewhere, her colonies are coming into deadly conflict with Kaffirs and other indigenous tribes; nor can the issue be doubtful. Civilization will enable avarice to gain the ascendancy over barbarous avarice. Alas!

With the exception of a few cases, Christianity will follow after, instead of leading the way, and by her happier influences prevent extinction. Just as certainly as that the Anglo-Saxon race has dispossessed the aboriginals of much of their Great Domain in the United States, and will take possession, by *extirpation or fiction*, of the remainder, will the same race take possession of all Southern Africa! The recent discoveries made by missionaries and others in that country, tend to demonstrate that it must be, in its interior, a very beautiful and fertile one—a country of hills and valleys, of mountains and plains, of extensive and charming lakes, of pleasant streamlets and majestic rivers.

Whilst England is extending her possessions in the south, France is desirous of gaining possession of some of the best portions of the north, and has already established herself between Mount Atlas and the sea. And although she is far from having yet colonized the entire of Algeria, who can tell how soon she may resolve to seize the whole Mediterranean coast, from the Nile to the pillars of Hercules?

At the same time colonies of civilized negroes are planting under American and British auspices, from the Gaboon to Sierra Leone, on the western coast—the first of a line which will one day adorn that entire coast, with flourishing cities, thriving villages, and cultivated fields. In this way, Christianity will invade the western side of Africa, and bring it also within the pale of Christendom.

The *Islands of the Eastern Hemisphere*.—Southeast of Asia lies an immense group of islands, many of them very small. England owns that which bears the name of Singapore, and several smaller ones which lie near by. But Holland owns—at least to the exclusion of all other European claimants—the magnificent islands of Sumatra and Java, together with half the great island of Borneo, and sundry smaller ones adjacent. These vast insular possessions bear the name of *Asiatic Archipelago*, and sometimes that of *Netherlands-India*. In these islands there is already a considerable European population—namely, Christian, for the most part Protestant, and constantly increasing. Thus the way is preparing for the entrance of the pure Gospel, and a great enlargement of Christendom is going forward in that direction.

Further south, in the same vast oceanic domain, lie the islands of New Holland, Van Diemen's Land, New Guinea, New Zealand, and many others which constitute what is now commonly called *Australasia*. Of this vast Archipelago, New Holland is by far the largest, and has an extent almost equal to that of Europe. England claims this great island, and her colonies on the eastern and southern coasts, contain more than one hundred thousand inhabitants. Flourishing villages, towns and even cities are springing up, where early population was chiefly composed of convicts banished from England. Extensive English colonies also exist in Van Diemen's Land, as well as in New Zealand. England, in fact, looks upon this whole archipelago as in some sense hers, and an Anglo-Saxon race, Christian, and in the main Protestant, will one day have the entire possession of it. On the other hand, the almost immeasurable, but, for the most part, small islands in the great Pacific ocean between Asia and the two groups or archipelagos just named, on the one hand, and the contents of North and South America on the other, which bear the euphonious name of *POLYNESIA*,—have been objects of great missionary interest during the last fifty years, and Christianity is gaining a foothold in them. This is particularly the case in the Sandwich Islands, the Society Islands, the Feejee Islands, and many others. In the extensive group called the Philippines,—for the most part belonging to Spain,—Christianity, not however of a high character, has a wide prevalence. But these islands are commonly reckoned to belong to the Asiatic archipelago.

It will be seen, from this statement, that the insular extension of Christendom has been great during the first half of the nineteenth century, and the foundations have been laying for a wide spread of the Christian religion in that direction. Thus much for the growth of Christianity in the Old World for the last fifty years.

There is a considerable number of Pagans in the southeastern parts of Russia, in Europe. In the same category the Nomadic and very singular race called the Gipsies, must, for the most part, be placed. Their number is not known with certainty, but it is supposed to exceed half a million. In some countries a portion of them profess to be Christians, but the number of those who have any knowledge of the Gospel is very small—Christian Retrospect.

For the Herald and Journal.

REPORT

Of the Board of Visitors to the Wesleyan Academy, Wilbraham.

The Board of Visitors to the Wesleyan Academy met at Wilbraham, on the 23d inst., and attended to the duties of their appointment. They attended the examination of three classes in Greek, six in Latin, four in French, one in German, one in Mental Philosophy, one in Rhetoric, one in Logic, one in Natural Philosophy, one in Chemistry, one in Physiology, one in Geology, one in Botany, two in Geometry, two in Algebra, one in Arithmetic, and one in Geography. And though an unusual amount of care and labor had devolved upon the Board of Instruction for the past term, yet these examinations, both in their number and excellence, gave clear evidence of the fidelity and ability of those excellent and laborious teachers. The answers given, usually evinced a thorough and ready acquaintance with the subject studied, as well as with the text books used.

The Ladies' Hall, with its many and well arranged specimens of paintings, drawings, &c., gave good evidence of the artistic skill and taste of those concerned with that important department. The Ladies' Exhibition on Wednesday morning was of a high order. Originality, extensive research, strength of thought, and pure and elevated sentiment characterized the essays that were read by the authors. The Exhibition reflected honor upon all concerned.

The Gentleman's Exhibition, on the afternoon of the same day, was highly creditable to the young men who participated in the exercises, as well as to the institution they represented.

The music at these entertainments (vocal, accompanied by the Piano), was by members of the academy, and was highly appropriate, and the performance was excellent. Well pleased were we that such music had superseded the martial strains of hireling bands.

In visiting the Laboratory and Cabinet we were pleased to find that several valuable additions had been made during the past year to the already large collection of scientific apparatus and cabinet curiosities; thus furnishing additional facilities for illustrating those departments of study.

The committee were also gratified to see, just

emerging from the summit of the academic hill, a substantial, neat, and spacious edifice, which is soon to be finished and furnished for the much needed additional accommodation of the institution. And we learned from the Board of Trustees that extensive improvements are designed in connection with the boarding establishments, and that these much needed improvements will be carried forward as soon as practicable.

The financial interests of the institution are in a prosperous condition; and with the pecuniary aid that our generous patrons will, we doubt not, be ready to afford, the accommodations at this academy will be second to none in the land.

The favorable location of the Wesleyan Academy is a subject of remark by all who visit it. Easy of access by the Western Railroad, yet retired, it sits in the midst of a highly moral and Christian community; with the most beautiful and variegated hills and groves on the one side, and the far-reaching valley of the Connecticut on the other; so that whatever is pleasing to the eye or favorable to scientific research, whatever is favorable to moral or physical healthfulness, is found abundant in this vicinity.

In conclusion, the committee would most cordially commend this institution, that has so long and well deserved, and so fully enjoyed the confidence and patronage of its numerous friends, to their continued and increased confidence and support.

L. R. THAYER, Chairman.

HENRY V. DEGEN, Sec'y.

For the Herald and Journal.

INFORMATION FROM CHINA.

MR. EDITOR:—There is reason to fear from late China dates, that the youthful successor of Taouk Wang, will adopt a very different policy towards foreigners, from that of his predecessor. He has lately degraded and deprived of all official rank, Muchanga, who had stood in the first class under three successive sovereigns, enjoying their highest confidence, and by whose influence with the late Emperor, five cities were thrown open to foreign trade. He has also degraded from the first to the fifth rank, Keying, late Imperial Commissioner and Governor of Kuantung and Kuangse.

Like Rehobam of old, it is evident he has chosen young men for counselors; and what obstacles they may yet induce him to throw in the way of our missionaries remains to be seen. A book has lately been received at Fuh Chau, from Peking, composed by Keying, and published for the benefit of his countrymen. It is a volume of essays on various subjects, and prayers to different deities, composed during his Excellency's official career. The following extract from the first to the fifth rank, Keying, late Imperial Commissioner and Governor of Kuantung and Kuangse.

"Some years since, having gone to govern Kuantung and Kuangse, I petitioned the Imperial throne in favor of a people from abroad, and the religion of Western men, to know if this religion may be considered good, and according to uprightness. Previous to this, as well as subsequently, I came to know that this religion is in no respect not good (i. e. it is altogether good). I, therefore, as in duty bound, memorialized the throne, that said religion might be in no respect restrained, but that an edict of toleration should be published far and wide.

A man of rank, a friend of mine, surnamed Le, told me that during the winter of the previous year, he was attacked by a violent disease, which the whole retinue of demons, doctors and fortune tellers could not cure. Whereupon, having heard of the manner in which Western men pray for blessings, he went to a vacant private place and called upon the God of heaven (Tien Shin) and the name of Jesus. On the morrow the disease abated. After that time, whenever he prayed, his prayers were granted. On this account he requested me to celebrate in an essay the excellence and compassion of God (Shin). Whereupon, I composed the following supplementary ode, saying

(KEYING'S HYMN OF PRAISE)

"Only God is self-sufficing.

Who expanded the heavens and made the universe.

All things contained in myriads of forms

Living beings and moving things.

He is merciful to the human race.

Looking down upon the earth.

There is nothing he does not hear.

Nothing he does not see.

How majestic is the work of God.

His glory is from everlasting.

Praise him, ye people!

Why will ye not know the Divine Lord?

Know to give thanks to God

Who clothes you and feeds you to the full.

Ye wicked, despise him, ye vicious and faithless,

Fear ye not an angry God!

And death just at hand, with

Darkness, punishment, pain and torment?

offers to the public on the most favorable terms, at Wholesale and Retail, an entirely new and very extensive assortment of French and Foreign Goods, all of the most elegant and cheap, and all of the most useful and durable. The Paper Imported. Also, great varieties of Borders, Decors, Sceneries, Fireboard Prints, Window Shades and Fixtures of all kinds, and all the most elegant and useful Goods, Paper Hanging Warehouse.

Always on hand—a complete stock of Marble, Colours, French Papers and Decors, suitable for the walls of Chambers, Parlours, and other Apartments.

N. N. & J. S. manufacture these goods to some extent, and finally import direct from France elegant Decors, and Borders, the latest French and Foreign Papers, and all the most useful and durable Goods, for the market of CURRIET & CONSTANT'S PAPERS, of New York, which are so justly celebrated as being superior to any other in the country, and are here sold on equally advantageous terms at their Warehouse.

Possessing such superior advantages, he feels confident of procuring entire satisfaction to those who will favor him in a call.

TRIUMPHS OF THE ENGLISH LANGUAGE.

BY REV. JAMES G. LYONS, LL. D.

Now gather all our Saxon bards,
Let harp and harp be strung,
To celebrate the triumphs of
Our own good Saxon tongue;
For stronger far than hosts that march,
With battle-flags unfurled,
It goes with FREEDOM, THOUGHT and TRUTH,
To rouse and rule the world.

Stout Albion hears its household lays,
On every surf-worn shore,
And Scotland hears its echoing far
As Orkney's breakers roar;
From Jura's crags and Mona's hills,
It floats on every gale,
And warms with eloquence and song,
The homes of Inisfail.

On many a wide and swarming deck
It scales the rough waves of the crest;
Seeking its peerless heritage—
The fresh and fruitful West;
It climbs New England's rocky steps,
As victor mounts a throne;
Niagara knows and greets the voice
Still mightier than its own.

It spreads where winter piles deep snows,
On bleak Canadian plains,
And where on Esquimaux's banks,
Eternal summer reigns;
It glads Acadia's misty coasts,
Jamaica's glowing isle,
And bides where, gay with early flowers,
Green Texas' prairies smile.

It lives by clear Arabia's lake,
Missouri's turbid stream,
Where cedars rise on wild Ozark
And Kansas' waters gleam;
It tracks the loud swift Oregon,
Through sunset valleys rolled,
And soars where California brooks
Wash down their sands of gold.

It sounds in Borneo's camphor groves
On seas of fierce Malay,
In fields that curb old Ganges' flood,
And towers the proud Bombay;
It wakes up Aden's flashing eyes,
Dusk brows, and swarthy limbs;
The dark Libera soothes her child
With English cradle hymns.

Tesman's maid is wooed and won
In gentle Saxon speech;
Australian boys read Crusoe's life
By Sidney's sheltered beach;
It dwells where Africa's southmost capes
Meet oceans broad and blue,
And Niueveld's rugged mountains gird
The wild and waste Karroo.

It kindles realms so far apart,
That while its praise you sing,
These may be clad with autumn fruits,
And those with flowers of spring;
It quickens lands whose meteor lights
Flame in an Arctic sky,
And lands for which the Southern Cross
Hangs orbit fire on high.

It goes with all that the prophet's told,
And righteous kings desired,
With all that great apostles taught,
And glorious Greeks admired;
With Shakespeare's deep and wondrous words,
And Milton's loftier mind;
With Alfred's laws, and Newton's lore
To cheer and bless mankind.

Mark as it spreads, how deserts bloom,
And error flies away,
As vanishes the mist of night
Before the star of day;
But grand as are the victories
Whose monuments we see,
These are but to the dawn, which speaks
Of noontide yet to be.

Take heed, then, heirs of Saxon fame,
Take heed, nor once disgrace
With deadly pen or spelling sword,
Our noble tongue and race;
Go forth, prepared, in every clime,
Go love and help each other,
And judge that they who counsel strife
Would bid you smite—a brother.

Go forth, and jointly speed the time,
By good men prayed for long,
When Christian States, grown just and wise,
Will scorn revenge and wrong;
When earth's oppress'd and savage tribes
Shall cease to pine or roam,
All taught to prize these English words—
FAITH, FREEDOM, HEAVEN, and HOME.

PARENTS.

A FAMILY SCENE.

The following little scene is by Mrs. Sigourney. It should teach our young readers the importance of being able to render themselves useful in the time of misfortune. Such conduct is truly noble.

"I have lost my whole fortune," said a merchant as he returned to his home one evening; "we can no longer keep our carriage; we must leave this large house. The children can no longer go to expensive schools. Yesterday I was a rich man—to-day, there is nothing that I can call my own."

"Dear husband," said the wife, "we are still rich in each other and in our children. Money may pass away, but God has given us a better treasure in active hands and loving hearts."

"Dear father," said the children, "do not look so sober. We will help you to get a living."

"What can you do, poor things?" said he.

"You shall see—you shall see," said several voices. "It is a pity if we have been to school for nothing. How can the father of eight children be poor? We shall work and make you rich again."

"We haven't got any God at my Papa's house."

A little boy—whose father neglected the duty of family prayer—spent some time with pious relations, where morning and evening devotion was carefully observed, and religious instruction imparted—remarked, "We haven't got any God at my Papa's house."

It is to be feared that a similar impression is being fixed on the minds of many children of the church in our country at the present moment. The proportion of professedly religious families, who are in the daily habit of bowing together at the altar of prayer, is not known to us, but we fear a special examination of this matter would be productive of a most fearful and humiliating result.

It is folly to think of successful religious instruction in a family where prayer is neglected. Do you wish to teach your children the duty of gratitude to you? But how can you impress that duty upon the mind of a child when you express no expression of gratitude to your part, to God, for blessings received at his hands? Filial ingratitude is the last thing parents should teach their children to do. Let us first teach them that it is among the first lessons taught the child by their own conduct towards their heavenly Benefactor.

How can prayerless parents teach their children the duty of prayer? They may, it is true,

present the precept of prayer, but where is the example? If prayer be of so much importance to children, how will they account for your neglect of this duty? In all other matters you proceed in the right way. If you wish to teach domestic economy, for example, you make it prominent in your household conduct; as if you would enforce the duty of prayer upon the minds of your children, you must let them see that you pray.

We take it for granted that where family prayer is neglected, but little attention is paid to the religious instruction of children. Is it not so? Your children, it is true, may go to Sabbath School. Be it remembered, however, that the teacher of Sabbath Schools is not, and cannot be responsible for your duty at home. There is no device by which you can free yourself from parental obligation in matters of religion. No Sunday School teacher will stand at the judgment bar in your place, and meet the doom which awaits parental negligence in the family. Let it be remembered, too, that family religion is a prominent lesson taught in Sunday Schools, and your children often return to the family regretting that there is no God there. Reader, commence the duty of family prayer.—Banner of Peace.

CHILDREN.

THE COLD WATER BOY.

BY T. S. ARTHUR.

A boy named Frank, who had heard a great deal said about the evils of intemperance, was passing the door of a tavern kept by a man who drew a good deal of custom by his agreeable manners, and the pleasant way he had of talking to every one. Frank was whistling a lively tune as he went by, and the landlord said to him in a playful way—

"Good morning, my fine fellow! Won't you stop in and get something to drink?"

"I don't care if I do," said Frank.

And he straightened himself up, and walked with an erect air, as if he were a man, into the bar-room.

"Well, sir! What will you take?" said the landlord.

"A brandy punch, mint julep, cherry brandy, or a hot whiskey punch?"

"I'll take a glass of Adam's ale, if you please, landlord."

"O! Adam's ale," returned the landlord. "Yes,—very good drink that, only a little too weak." And he poured Frank out a glass of pure, sparkling water, which the lad drank off with the air of one who enjoyed it.

"How does it taste?" inquired a tippler, thinking to throw the laugh upon Frank.

"Try a little, won't you?" said the boy, with a serious face. "I'm sure you'll like the taste. It makes you feel good all over, nor hasn't a particle of headache nor fever in it."

"Indeed! so you're a young teetotaler."

"I'm a cold water boy," said Frank, as he stepped back from the bar. "And, in return for your compliment this morning, invite you to join our army. We'll make you captain."

A day or two afterwards, while Frank was passing Hartley's tavern again, the landlord happened to be at the door; and, although sensible that he had obtained rather the worst in his encounter with the cold water boy, felt very much inclined to have another passage of wits with him.

"Good morning! Good morning! How are you, my little cold water friend?"

"Right well, I thank you," replied Frank.

"Won't you walk in," said the landlord.

"No, I thank you," returned Frank.

"We've got some first-rate Adam's ale. Won't you have a glass?"

"No, I believe not! I'd rather take it at the pump."

"From the old iron ladle?"

"Yes. That doesn't taste nor smell of brandy."

"As my glass did?"

"Your glass smell rather strong, landlord; and the taste of the brandy completely spoiled the water."

"Did it indeed! I'm sorry. But come in—come in! I want to talk with you. You're an odd sort of a little fellow. We'll have a glass washed so clean that you'll neither taste nor smell brandy."

"Hot water think you can," replied Frank.

"Hot water will hardly scald out the taste of the vile stuff."

"Vile stuff! Why do you call brandy vile stuff?"

"Because it makes wise people fools, and strong men as weak as babies. Wasn't it brandy, or gin, or some of this vile stuff, as I call it, that made Mr. Perkins strike his wife and kill her?"

"You know that he is now in prison, and had like to have been hung?"

"He was drunk."

"Water did not make him drunk. I go to the pump and take a ladle after ladle of the clear cold water; but I never was drunk in my life."

"Nor do people who drink brandy get drunk, unless they drink too much."

"But why do they drink it at all?" asked Frank, growing serious.

"Because they are dry."

"Water would answer a better purpose, and they might drink a gallon of it without getting drunk. And then you know it is so much cheaper."

"O, yes. But if everybody drank water only, we landlords would starve."

Frank only shrugged his shoulders.

"Well, my young cold water man, what do you say to that?"

"Why," replied Frank with a smile, "that it would be much better for a few landlords to starve, or get into some more useful calling, than for a hundred thousand people to die every year from drunkenness."

"Who says a hundred thousand people die drunkards every year?"

"O! I've always heard that."

"Well, say fifty thousand, or even twenty thousand. Isn't that number awful to think of?"

The landlord's face became serious. While he stood musing, Frank said—

"Come down to the hall to-night, and you'll hear all about it."

"To the temperance hall?"

"Yes, sir."

"Ho! Wouldn't the folks start?"

"Suppose they did? Would they do any harm?"

"O, no! I don't care for that."

"Just say you'll come, won't you? Say it for my sake. I know that if you really saw that you were doing evil in the world, you wouldn't sell another drop of brandy. Won't you come?"

"O yes, I'll come, if it's just to please you. It can do no harm."

And Hartley was as good as his word. It so happened that a lecturer was exhibiting the appalling consequences of intemperance, and he read from a pamphlet in his hand statement after statement, from men in all positions, bearing upon the evils of drunkenness. Having done this, he went on to show, in the clearest manner, the responsibility of those engaged in the liquor traffic. The landlord was forced to think now, and he thought until his knees trembled.

The cold water boy was there, and his eyes were, for scarce a moment at a time, off the landlord. With pleasure did he observe the effect produced. But how gladly did all his pulses bound, when, after the lecturer sat down, Mr. Hartley deliberately arose to his feet, and said—

"I have sold liquor for twenty years; and if all that I have heard to-night be true, I have been the means of doing more evil than the repentance of a thousand lifetimes can atone for. But my eyes are now open, and seeing the dreadful consequences that follow this traffic, I do hereby solemnly pledge myself to pour all the liquid poison in my bar-room and cellar into the street, at sunrise to-morrow morning."

BIOGRAPHICAL.

Bro. NOAH CHAPIN, died in Stafford, Conn., May 7, aged 54. He was converted to God a few years ago, under the labors of Bro. C. L. Eastman, and connected himself with the M. E. Church in South Wilbraham. Bro. Chapin was naturally a kind and pleasant man, and by the grace of God was made more lovely and more amiable. His end was peaceful and happy. He expressed a desire to "go and be with Jesus." He has left a widow in deep affliction to mourn her great loss.

South Wilbraham. W. R. S.

Mrs. MARY, consort of Damon NICHOLS, died in Princeton, Mass., May 18, aged 43 years 9 months. She was awakened and converted at a camp meeting, held at Woodstock, Ct., in 1825, and immediately connected herself with the M. E. Church at Southbridge, Mass. Her last illness (consumption) was protracted, but she endured it with Christian patience and resignation. Several times during her sickness, on being interrogated by her pastor in reference to her feelings about the near approach of death, she said, "Not my will, but the will of the Lord be done." As a wife she was affectionate, as a mother she was kind, as a neighbor and friend she was beloved, as a Christian she was devout.

J. L. HANAFORD.

Princeton, July 1.

Mrs. MARY E., wife of Bro. Stillman TUCKER, died in W. Lubec, Me., March 6, aged 44 years. Sister Tucker was a consistent member of the M. E. Church in W. Lubec, and died trusting in God.

Susan WHEELER, wife of Samuel Wheeler, died in Prescott, Me., Feb. 10. Sister Wheeler, experienced religion about 19 years since, under the labors of Rev. Moses Hill—united with the M. E. Church, of which she continued an acceptable member until called to join the church triumphant. She suffered severely during her last sickness, but bore it with Christian fortitude. Grace, through faith, caused her to triumph in the last conflict, and whispered as she approached the confines of the spirit world, "I am coming, I am coming." May God sanctify the affliction to the good of the surviving relatives.

E. H. SMALL.

Lubec, Me., June 30.

For the Herald and Journal.

A NEW BOOK.

METHODISM: by J. S. INSKIP. H. S. Applegate & Co., Cincinnati.

MR. EDITOR:—We wish to call attention to the above work, just given to the public by Rev. Mr. Inskip, of the Ohio Conference.

We have read this book with no ordinary interest, and on the whole rejoice in its appearance, for several reasons:

1. It is a concise and powerful defence of every essential feature of Methodism, now-a-days so much assailed by press and pulpit.

2. The general plan and character of the work is such that it will be read and appreciated by the great masses of our people who are not familiar with more extended and elaborate works.

3. It is highly conservative and practical in its tendencies, and will eminently tend to create liberal views and mutual confidence between the ministry and laity for the good of the whole—a feature in our economy never to be overlooked.

4. This work is not written to advocate some local or neighborhood prejudice; neither to confute some particular heresy or assault; but its views are peculiarly denominational and comprehensive, indicating the careful and wide observation of the author—free from bigotry and narrow prejudice.

Finally, we are glad to see this book, because, while it breathes a Christian spirit and undoubted loyalty to Methodism, it is a bold and manly defence of the awe and shackles which croakism would fasten upon every man in our church who dares to suggest the possibility of the slightest improvement in the most insignificant item of our economy or usage, by raising at once the cry of "radicalism."

He speaks out fully and kindly what he believes the best interest of the church requires, regardless of the hue and cry which he well knows will be raised upon him in certain quarters. He speaks what thousands believe and feel in our church, who have failed to give utterance. It is time our best minds throw off this ignominious restraint, and give a free and brotherly utterance to their thoughts respecting the best interests and prospects of our Zion, in these days when the tactics of war upon us are every day being changed.

In this notice we do not propose to speak of all the excellencies of the work, nor to try our skill in finding occasion to criticize it; but to glance at the author's general plan and design, which he sums up thus: mainly to allay groundless fears and inspire confidence in the condition and prospects of Methodism.

The work is divided into fifteen chapters, as follows: Hints to the Reader; John Wesley; Methodism; Methodism in America; Doctrines of Methodism; Discipline of Methodism; Episcopacy; Presiding Elders; Itinerancy; Local Preachers; Officiality; The Laity; Methodism Aggressive; Methodism Progressive; Result and Prospect.

He acknowledges his indebtedness to most of the writers who have gone before him on this subject.

Respecting the doctrines of our church he shows they are mainly such as are held by all orthodox churches, while the doctrine of holiness is peculiar to our church. This he happily states, illustrates and guards, rebuking a class among us who profess the experience of that glorious sentiment, who do not exhibit its spirit, while he exhorts all to press on for its attainment.

In the chapter on Discipline he gives a brief and happy interpretation and history of the same, showing what parts are fundamental and unchangeable, and what parts are advisory and changing as the providence of God and circumstances seem to indicate.

The most of this chapter is devoted to the discussion of the "Pen" question in its disciplinary light. He sets forth, that the language of the Discipline respecting free seats cannot be regarded in the light of an unbending law—having no penalty—but simply advisory, it having been awarded always to the laity to judge for themselves when they could or could not follow that advice; the practice having prevailed always unrebuked by any official action except the Ohio Annual Conference.

In this chapter great ability is shown, a thorough acquaintance with his subject, and comprehensive views, without cant or bigotry. No objections are urged to free seats, and no preference given to pews; he only shows that there is no innovation or infraction upon Methodism.

New England Methodism is most triumphant—

ly vindicated from those false representations of it, which not long since appeared in the Western Christian Advocate; and as that paper refuses to correct those statements when shown that they were false, we hope its readers generally will see Mr. Inskip's book.

He says: In New England, where pews or "family sittings" are in general use, from the year 1801 to 1820 the population increased nineteen and one-third, and Methodism ninety-two per cent. From 1820 to 1830, the population advanced seventeen and one-half, and Methodism ninety-eight and one-half per cent. From 1830 to 1840 the population increased fourteen, and Methodism eighty-five per cent. Since that time the numerical strength of Methodism has improved as much in those portions of our work where the pew system, etc., have been tolerated or adopted as elsewhere.

Without intending to offend or make any invidious comparisons, another fact may here be introduced. It is this: the increase of Methodism in the capital of New England, within the fifteen years, has been four hundred per cent. greater than in the city, properly styled, the Queen of the West. We speak of the increase in proportion to the progress of the population. This increase embraces the number of members, building churches, and other items of advance and improvement. The number of probationers admitted into the New England Conference during the past year, was, in proportion to the membership, seventy-five per cent. greater than in the Ohio Conference, page 105-6. He also makes a clear and forcible defence of our Episcopacy, from the Scriptures and the Fathers.

It is argued that this Episcopacy, though not an irremovable one, should be independent of all Annual Conferences and all other unconstitutional interferences, otherwise our union and itinerancy cannot remain unimpaired.

Great as are the rights surrendered by the travelling ministry, and heavy as are its sacrifices, they are cheerfully rendered into the hands of the Episcopacy for the good of the church, where the Episcopacy is not influenced by unfair or constitutional agencies, which he thinks is not always the case. Better have no Episcopacy, than a crippled and influenced one. He wishes for no change, constitutional, but that it should work freely. Thinks, also, the incumbent should have experience in the regular work, with all its hardships and privations. He should know how to serve at the post of submission, as well as to govern from the place of power.

The Presiding Eldership is also elaborately treated. Its origin, importance, and utility are freely set forth. The practical workings of our present system he thinks unfortunate. Both preachers and people confound less in it than in former years, as in too many instances it is made a system of favoritism influencing the stationing power, which abuse is creating dissatisfaction towards it.

From necessity these P. Elders advising with Bishops, have nearly the whole power in fixing the appointments, as the Bishops in most cases must depend entirely on them for their knowledge of the men and charges. Yet these officers holding virtually the entire destiny of all the travelling preachers, are placed in their position without the suffrages or the consent of the preachers; though every other office, from the Episcopacy down to the stewardship, is elective. This office, he contends, should not be an exception, as it now is according to the Discipline.

That the difficulty complained of really exists, few among us, we apprehend, will doubt, while different opinions will be expressed as to the mode of relieving it. Some will advocate an election by the Conferences, some by the districts, and some only a nomination by the districts, and appointment by the Bishops as now. And to us it seems of little moment which of these, or whatever other mode should obtain, only that it involve the concurrence directly or indirectly of the great body of our ministry who do the work. If the Bishops were always themselves thoroughly acquainted with the men they appoint, and the light in which they are regarded by the preachers over whom they preside, our present mode would be less liable to a failure. But there are no means provided by which the Bishops can obtain the secrets of the preachers or the people on this delicate and important matter. The people make the preachers feel the force of the facts as they are, while the preachers are tied up to a silent submission, however much they may see the church suffering. Hence it is but reasonable to suppose the Bishops may this day labor under great misapprehensions respecting the facts in the case, as they exist among both preachers and people.

We have not room to notice other and highly important features of this excellent book—but we hope this very meagre notice will not deter the reader from obtaining and reading it carefully. It contains nearly three hundred pages, and retails at seventy-five cents, with liberal discount.

L. D. BARROWS.

Newark, June 24.

For the Herald and Journal.

P. ELDER'S CLAIMS—P. CRANDALL.

The last Herald contains a communication from Rev. P. Crandall, the Presiding Elder of Worcester District, on the claims of Presiding Elders. Had the reverend brother read his Discipline more closely, he might have avoided an error, into which he has fallen, in relation to the said claims.

The Discipline says the Presiding Elder "shall share with the preachers of his district, in proportion with what they have respectively received."

Let it be premised that the Discipline uses three terms, in relation to ministerial support, in a technical sense.

First, the term allowance designates the amount of quaterage the Discipline permits to be paid the preacher.

Second, The stewards or estimating committee determine the amount needed for the preacher's table expenses, etc., and the amount they report is known as the estimate, which in usage includes the entire sum the preacher is thought to need and be entitled to.

Third, When the committee have thus made an estimate of what the preacher ought to receive, the stewards take it and apportion or distribute it among the members of the congregation, either directly or by subscription, or pews. This is the apportionment of the preacher's estimate. The whole of the above process is gone through in raising the claims of the Presiding Elder, as well as of the preacher.

Now the error of Bro. C. lies in confounding the distinct terms estimate and apportionment. Hear him—"a very different principle governs in making the estimate" of the preacher, "from that which governs in apportioning the Presiding Elder's claim," hence the latter should receive his entire allowance, whether the preacher do or not. This incoherent language proves nothing, since the premise and conclusion are not alike. The argument reminds me of one who affirmed truly, that "Moses was the meekest and Solomon the wisest man, therefore David slew Goliath." Moses was meek, and Solomon wise, and David slew the giant—this is all true; but what coherence is there between his premise and conclusion that will warrant a long "therefore!" The argument of Bro. C. is analogous, and wants that correctness and propriety that should characterize a law expounder and administrator.

Now does the P. Elder of Worcester District think that the estimate of the preacher and the Elder are made out on a "different principle?" Not at all, since he brings in to the district

stewards the same items, and they pursue the same plan as the circuit stewards in making the preacher's estimate.

Does he think that their apportionments are made on a "different principle?" Certainly not. Both are graduated, so far as may be, to the ability of the payers. The preacher's estimate is not always apportioned equally among the payers, and neither is the Elder's. But both approximate that equality so far as human nature will admit.

Having, then, the estimates and the apportionments of the preacher and Elder made out on the same principle, the Discipline says, "the receipts of the Elder shall be in proportion to what his preachers have respectively received."

He shall not receive in proportion to the allowance or estimate of his preachers, nor to the ability of the people, but "in proportion to what his preachers have respectively received."

"But suppose out of 30 preachers 25 receive their full claims, why shall not the Elder be one of them?" He should receive his claims, but on a station where the preacher's estimate is not fully paid, his claims will not be so great as his apportionment, for he has claims only proportional to the preacher's receipts.

Hence, if the Presiding Elder's estimate be \$1000, and his preachers receive no more than half their estimate, the Elder's claims will be only \$500; that is, he shall receive in the proportion of half, because his preachers receive in that proportion.

If the apportionments should be made according to the ability of the several stations they would be able to pay them." However the apportionment be made, (and the Discipline defines the rule "according to ability," the claims of the Presiding Elder are in proportion to the receipts of the preacher.)

The above remarks seem to the writer to unravel the fallacy of Bro. C.'s argument, and to make it plain that the Presiding Elder is entitled to receive only the same proportion of his estimate that the preacher does of his.

Why shall the Elder receive a greater amount than his preachers, or ask that his claims be made more certain?

As I am sure I am guided by "truth," as well as "justice," in this communication, I subscribe myself,

TIMOTHY TINGLE.

Copsewood Castle, July 3.

* Vide Discipline, p. 166-8.

For the Herald and Journal.

THE FATHERS ARE DEPARTING.

JAMES HICKMAN departed this life in Acapulco, Mexico, April 8th, 1851; his disease was fever, induced probably by the climate. Bro. Hickman was born in Eastham, Mass., in 1791, was converted to the Christian faith at the age of 21, in Eastport, Me., and became a member of the Methodist Episcopal Church soon after his conversion, and remained such to the time of his death; making a period of about 39 years, he being 60 years of age when he died.

Bro. Hickman was a man extensively known, and highly esteemed by all with whom he associated as an honest, industrious, Christianlike, and perfectly trustworthy man and member of the church; in many places he has held the offices of steward and class leader, and was always found to be not only faithful, but greatly interested in all things that pertained to the prosperity of the church. He at all times sustained the character of a Christian and a good citizen, entirely above reproach for nearly forty years; the great principle that actuated his mind at all times, and under all circumstances, was to do right, with the fear of God in his heart and the honor of pure religion in his view.

As an illustration of his deep interest in the spread of Scriptural holiness in the land, we may refer to the fact, that about eight or ten years after his conversion he removed from Boston to his native town on the Cape for the single purpose of introducing spiritual religion into that town. He, therefore, with his now bereft companion (daughter of the late Phineas Sawyer, of Marlborough), threw open their doors for religious meetings, and invited the ministers of the church of their choice to present to the people the broad life. The late Rev. E. Hyde was among the first invited; their efforts were crowned with success, and from them arose the Methodist E. Church, which now flourishes in the accumulated strength that continued activity has given it. At the end of five years